THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The love which will not make sacrifices to its object is not proper love."—CARLYLE.

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ANSWERS TO PRAYER.

"AND all things, whatsoever ye shall ask in prayer believing, ye shall receive." (Matthew 21: 22.)

This is one of the most precious promises that was ever made by the Son of God to mortal man. In it we have the assurance that whatsoever we ask of the Father in faith we shall receive. Of this we may be certain: if we perform our part, the Lord is able and willing to perform His. One of the conditions on which we have been promised answers to our prayers is, that we shall ask in faith. Faith is the key which unlocks the storehouse of the Lord and brings forth for us the blessings of a kind and loving Father. Unless we believed that God would hear and answer our prayers, it would be a waste of time for us to pray. Prayer without faith would be like a body without a spirit—dead. "But without faith," said the apostle, "it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The apostle James told the Saints in early days that if any of them lacked wisdom, he should ask of God, and He would give to him liberally and not upbraid him for asking. "But," he added, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

The Book of Mormon speaks with equal plainness on this subject. "For behold," said the Prophet Mormon, "God hath said, a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. * * * And likewise also it is counted evil unto a man, if he shall pray, and not with real intent of heart; yea and it profiteth him nothing; for God receiveth none such."

As we have seen by the foregoing, in order for our prayers to be acceptable to God, they must be offered up in faith and sincerity. We must also offer up our petitions in the name of Jesus Christ, the only begotten Son of the Father.

With the Lord there is neither variableness nor shadow of turning; He is the same, yesterday, to-day and forever; He is just as ready, just as willing to respond to the requests of His children in these last days as He was to hear and answer the prayers of His faithful sons and daughters in former dispensations. Tens of thousands of Latter-day Saints testify to the truth of this statement. No people who have ever lived upon this earth have had more direct answers to prayer than the Latter-day Saints have had. How often have we seen the promise of the Messiah verified: "Whatsoever ye shall ask in prayer, believing, that shall ye receive."

Now, having received answers to our prayers, I believe the Lord expects us to follow the example of His servants in former times, and leave on record our testimonies concerning Him and His goodness, that they may be the means of strengthening the faith of others and leading them to Him. I have often read with delight in the Bible how the Lord answered the prayers of His servants in olden times, among them David, Daniel, Elijah and Zacharias. I am glad these men have left on record their testimonies, for they have strenghtend my faith and given me confidence in God. I am going to follow their example and bear my humble testimony that the tender mercies of the Lord are over all His children and that His ears are always open to their prayers.

What I am about to chronicle took place over twenty years ago, yet the events are as fresh in my memory as if they had happened yesterday. I was at the time of which I write a member of the sect known as "The Plymouth Brethren." My zeal was worthy of a better cause, but I did not know of a better cause at that time—I had not heard of the Prophet Joseph Smith, nor of the restoration of the everlasting Gospel. I had for a bosom friend and companion a young man named Ellwood. He was most exemplary in his habits and highly respected by all who knew him. While we had not received either Divine or human ordination, the church to which we belonged permitted us, as it did all the other male members, to conduct cottage and open-air meetings and to perform other ecclesiastical duties.

It was the custom of Mr. Ellwood and myself to go out into the country every Saturday afternoon, when the weather permitted, and in some retired place read the Scriptures and offer up our prayers to God. We would pray alternately, and also keep watch in turn lest some intruder should enter unobserved the precincts of our forest temple. On one of these occasions I distinctly remember closing a fervent petition with these words, "O God, show me truth!" How that prayer was answered the reader will learn presently. Let me first tell of an answer which I received to a prayer for temporal blessings, and which prepared me for greater things, even for spiritual blessings.

I was recovering from a long spell of sickness, but continued feeling very weak in body. I was also very weak financially, and realized that I would have to get some kind of work in order to meet the expenses of our home. Work was very scarce at that time, especially light work, and that was the only kind of employment for which I was fitted. One afternoon as I sat reading the New Testament, I came to these words, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18: 19.) I cannot describe the impression which these words made upon my heart. No scripture had ever come to me with such force as had this saying of the Savior. I do not believe that I could have sensed its import more fully had the Master Himself stood before me and I had heard the words from His Divine lips. My faith seemed to increase an hundred fold; I believed with all my heart that if two of us—Mr. Ellwood and myself—united in prayer and asked the Lord to help me find suitable employment He would do so.

I called on my companion that evening, told him what I had read and the impression the words had made upon me. He, too, professed faith in the promise of the Lord, and we united our petitions and sent them up on high. On returning home and finding that the other members of the family had retired, I again knelt in prayer and invoked the assistance of the Lord in searching for employment. Arising to my feet, I felt that our prayers had been answered. The most convincing assurance was given me that I would get work the following day suited to my physical condition.

I told my wife and mother next morning that the Lord had revealed to me, in a way which it was impossible for me to describe, that I would find work that day. I searched in vain the advertising columns of the morning papers, and then I went out into the city to seek for employment, having been taught that "the Lord helps those who help themselves." I returned home for lunch at noon and reported that I had not been successful. But I still felt confident that I would get work that day. In the afternoon I went through different parts of the city, searching as

diligently as before, but with the same result. I was disappointed but not discouraged. I arrived home at five o'clock, and when I reported that I had been unable to find employment, my wife and mother looked at each other and smiled. That smile meant that they had lost faith in my prediction. I told them I had still a few hours to my credit, and that as sure as we lived I would get work before the night came—I felt it in my soul.

Just then a newsboy ran past the door announcing the six o'clock edition of the evening paper. I called him back and purchased a copy. I scanned carefully the advertising pages, and was about to turn to the news columns when my eye caught an advertisement which read somewhat like the following: "Wanted, a young man who has been a few years at the —— business. Write or call at ——." That was my trade. Here was my job. I tore out the advertisement and went immediately to the advertiser. He was a fine-looking gentleman, who had come over from America to establish a business in our city. He asked me a number of questions, and then told me to call in the morning. While he did not engage me, I knew that he would employ me the next day.

I went at once to Mr. Ellwood and told him that our prayers had been answered, that I was as good as engaged. We rejoiced together and gave thanks to the Lord. My wife and mother were equally delighted,and acknowledged that the Lord had heard and answered my prayers. Nine o'clock the following morning found me at work. The employment was most agreeable and quite remunerative. I have never had a more kind or considerate employer; in fact, he acted more like a father to me than a master. Some months later, when death visited my home and carried off my devoted wife, he paid the funeral expenses and raised my wages besides.

When I told the brethren and sisters of the church how the Lord had answered our prayers, they rejoiced with me. Not one of them thought of questioning the truth of my statement. Had not the Lord promised to answer the prayers of His children when offered up in faith and sincerity? It was just what might have been expected. But I would not have my readers imagine that I am foolish enough to think that the Lord sent the gentleman over from America to establish a business in the city in which I resided so that my prayer might be answered and that I might be furnished with employment. Nothing of the kind. But of this I am certain: the Lord foresaw that such a position would be forthcoming and He directed me to it, just as He directed Philip to go to Gaza where he found a man who was seeking eagerly for truth.

A few months after the event before mentioned I received another answer to prayer which changed the whole course of my life. I had a conversation with a young man who about two years before had become a member of the Church of Jesus Christ of Latter-day Saints. As he told me of the restoration of the Gospel to the

Prophet Joseph Smith, I felt my soul burn within me. This was the first time that the glad tidings had reached my ears. For years the Lord had been preparing me for this revelation, and as the young man unfolded to me great things which the Lord had done in these latter days, they were so real, so natural and so scriptural to me that I received his testimony with joy. I immediately commenced a study of "Mormonism," and the more I investigated the matter the more firmly did I become convinced that it was of divine origin. The Elders of the Church counseled me to not put my trust in man, but to appeal to God, assuring me that if I did so, He would reward me with a testimony that Joseph Smith was a true prophet and the Church of Jesus Christ of Latter-day Saints the true Church.

That the Lord would answer my prayer I did not doubt. Had he not heard my petitions for temporal blessings and given them to me! Surely He would hear me when I would send up my prayers for spiritual blessings. He had answered my prayers when I appealed to Him for work, how much more ready would He be to hear my supplications in matters pertaining to my eternal salvation. Yes, I would pray to God, with all the fervor and earnestness of my soul, and with full assurance that I would receive an answer to my request.

The following Saturday night I repaired to a quiet place on the outskirts of the city, and there I implored my Father and my God to reveal to me if Joseph Smith were a true Prophet, to whom a dispensation of the Gospel had been committed by angels from heaven. No sooner had my prayer escaped my lips when I heard a voice speak to me saying, "You did not pray in the name of Jesus Christ; but if you will pray in the name of Christ, your prayer will be answered." I was somewhat surprised on hearing this. I had always offered up my petitions in the name of our Redeemer; but I then remembered that I had not done so that time. I prayed again, in the name of the Messiah, and again I heard the same voice, which said, "The Gospel has been restored to the Prophet Joseph Smith, and if you desire salvation in the kingdom of God, you must obey the Gospel and become a member of the Church."

Never in all my life had I experienced so much joy as I felt at that moment. My feelings can be appreciated, not by the world, but by the Saints of God, who have had similar experiences, and who have heard the voice of the same Divine Spirit. I do not believe that mortal man was ever more happy than I was that night as I returned to my home, to await the morrow, when all my relatives and friends would rejoice with me when I told them what the Lord had revealed to me. But never has mortal man been subject to greater disappointment. Not one single soul, except the Latter-day Saints, could I find who would believe my testimony. My own kindred, while they did not entertain the

thought that I was telling a deliberate falsehood, believed that I was laboring under an hallucination. And the Plymouth Brethren, who had rejoiced with me when I told them of the answer I had received to my former prayer, treated me as though I were possessed of an evil spirit. Mr. Ellwood, my dear friend and companion, turned his back upon me and refused to associate with me any longer. But what was the loss of friends compared with the knowledge I had received from God concerning His Gospel and the Church of His only begotton Son. Compared with such knowledge, all the friendship, riches and glories of the world are as dross.

I paid a visit to my native land a few months ago, after an absence of sixteen years, and going to the place where, on that memorable night nearly twenty years before, the Lord had given me a testimony of the truth of "Mormonism," I gave thanks and praise to the God of Israel for having brought me out of darkness into the glorious light of truth, and also for unnumbered blessings bestowed upon me since my initiation into the Church of Jesus Christ of Latter-day Saints.—W. A. M.

Goodness and Ability.—The great distinction among men is the distinction of unselfishness. "It is not in calibre or range of intellect that men vitally differ—every phase of mental character has honorable office; but the vital difference between the strong and the weak—or let us say rather between the availing and valueless intelligence—is in the relation of love of self to the love of the subject or occupation." Whoever is in an occupation for the money that is in it, is in it for the love of self, and that occupation never can be as honorably fulfilled by him as by one who is in it for the love of the thing itself. But there is something higher even than love of the occupation for its own sake, and that is the love of it for its use to others. Loving one's subject for itself is below the love of it for its object, the good to be wrought through it for men. In reply to the objection that a certain man sometimes forgot his subject, Mr. Moody replied once that that might be true, but he never forgot his object, which was to win men to Christ. The supreme matter is, what is it that we are after; and the truest man is he who sees that most clearly and pursues it most unselfishly. A keen and able man using his abilities for bad ends or using them simply to gratify his own ambitions, is far inferior to a man of moderate ability who is doing good with what ability he has, and trying with it to help others upward. We never need worry over the number of our talents. The only thing that need concern us is the use that we make of them. The best ability and the most useful is goodness.—*Great Thoughts.*

"HOLD FAST THAT WHICH IS GOOD."

WHILE tracting recently in one of the country districts of England, I met an old man 87 years of age. Upon introducing myself, he invited me into his home, expressing his pleasure at meeting an Elder of the Church once more. During our conversation, I learned that he had been connected with the Church in the fifties, but had lost his membership because of misconduct. He had not seen an Elder for many years. He showed me two volumes of the MILLENNIAL STAR, for the years 1852-3. I offered to purchase one of them but could not induce him to part with it. He prizes the volumes very highly, although unable to read now. He had but little to say, but indirectly I learned that at one time he was an active member in the Church. I talked to him a little while concerning the Gospel, told him of the success of the work, and bore him my humble testimony that "Mormonism" has been established by the God of heaven, and will stand forever. "You are right, my boy," he said; "I know that you have got the truth. I alone am to blame for my present state." Then he turned away and broke down. From the depths of my heart I pitied him. It was a sad sight to see an old man, sitting in the evening of life, mourning over mistakes that had robbed him of the blessings of heaven and the sweet communion of the Saints of God. Truly, "the way of the transgressor is hard." How different it is with the man who has not yielded to the temptations of the adversary, but who, by the grace of God, has overcome. Peace and happiness crown his closing years; the benediction of Heaven rests upon his head; with the eye of faith he sees the mansion which the Lord has prepared for him, and in patience he waits the Master's call to that better land, "where the wicked cease from troubling and the weary are at rest." There he shall receive the reward of a well-spent life, and hear the welcome plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord."

Compare the state of the righteous man with that of the wicked, and oh! what a contrast. While the Lord blesses and rewards His faithful servants, the devil laughs at the calamity of those who listed to obey him. He comforts them not in the hour of trial, but glories in their misery, for his desire is that all men might become miserable like himself—misery likes company.

My brethren and sisters, pray to God continually to help you to come off conquerors. Yield not to temptation, but keep yourselves free from the sins of the world, lest ye be overcome. "Hold fast that which is good; let no man take thy crown."—ADOLPH M. REEDER.

THINGS should not be done by halves. If it be right, do it boldly; if it be wrong leave it undone. Every day is a little life, and our whole life is but a day repeated.—BISHOP HALL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 29, 1907.

FOLLOWING UP THE FALSEHOOD.

"Behold how great a matter a little fire kindleth." So said the Apostle James when treating of that kind of flame that proceeds from the tongue of slander. It is illustrated by the recent widely circulated canard, refuted in last week's Millennial Star. The Washington correspondent of a London paper sent a sensational letter, or dispatch, to the effect that during the last seven months twelve hundred girls had been sent to Utah, gathered up from the principal towns in the midland counties, according to what he claimed to be a report from the Department of Immigration. No such report had been made by that department, and the story which he concocted bore on its face plain evidences of its untruth, but it was copied extensively throughout Great Britain and created no little comment and excitement. The official figures show that the company which the Washington fabricator said consisted of "one hundred and twenty-three girls, ticketed, labeled and herded for Utah," was composed of emigrants for inter-mountain points, numbering sixty-four males; the rest of the hundred and twenty-three were women and children not more than six of whom were of marriageable age and belonging to the families emigrating, while some of the ladies were visitors to Europe returning to their homes in Utah. These particulars can be verified from the books of the White Star Company.

Corrections of the canard were sent to a number of prominent newspapers and several of them published our communications. We notice, however, that many of the provincial papers that repeated the falsehood have not taken the trouble, or done us the justice to copy the refutation. What reason is there why editors are so ready to print anything detrimental to the "Mormons," as they call the Latter-day Saints, and so loth to correct the errors into which they so easily fall? We say, without hesitation or exaggeration, that no book, pamphlet, magazine or other publication against "Mormonism" has ever appeared which fairly and truthfully set forth the doctrines of that system as expounded by its authorized writers and ministers. It is evident that it cannot be assailed except from the basis of untruth. This, in itself is

strong evidence in its favor, and exhibits the weakness of the cause of its opponents.

We are glad to note that a number of newspapers, in addition to those we cited a week ago, have inserted fair statements in correction of the false report which appeared in their columns. The *Manchester Chronicle* published an interview with Elder Julian M. Thomas, as well as another article, in which that paper said there was "no difficulty in declaring it absurdly false to convey the idea that Mormon Elders are in England to induce women and young girls to go out."

The Sunderland *Daily Echo*, which published the Washington falsehood, found that so far as Sunderland was concerned there was no foundation for the story, and gave a prominent place to the following refutation:

Sir,—I was greatly surprised to read a paragraph in last night's *Echo* entitled "Girls for the 'Mormons': Some of them from Sunderland," the tenor of which would make one believe that the "Mormon" Church had missionaries here for the sole purpose of decoying young girls to Utah. As secretary of the Sunderland branch of the Church of Jesus Christ of Latter-day Saints, I emphatically deny that any girl belonging to this branch of the Church has emigrated to Utah this year, and can also conscientiously say that in no other part of Great Britain has there been any girls decoyed away to Utah. The "Mormon" missionaries in the United Kingdom, of which there are about two hundred, have been sent here with "Divine authority" to preach the pure undefiled Gospel, and not to lure young girls from this or any other country, including Canton Berne, Switzerland, to Salt Lake City. I may further state that every "Mormon" who wishes to go to Salt Lake City or any part of Utah must certainly pay their own expenses, regardless of sex or age. I trust you will see your way clear to insert this letter in one of your columns, so as to allay this, which is but one of many false reports that are in circulation regarding the Latter-day Saints.—Yours, etc.,

NICHOLAS P. PETTERSON,
Secretary of the Sunderland Branch.

The *Birmingham Gazette and Express*, in its issue of August 19th, published a letter from the editor of the MILLENNIAL STAR, showing the falsehood of the Washington story, and in its issue of August 21st gave a column in its widely circulated paper, on Salt Lake City, the particulars having been obtained in an interview with Elder Edward Lakin, a native of Bradley, near Wolverhampton, who went to Utah in 1889, and has now returned on a mission, with his wife, who is a native of Lowestoff, and with him is engaged in bearing testimony to the truth of the latter-day work. Referring to the story which the *Gazette and Express*, in common with other papers, had published, it remarks:

"That story has been exploded, and conclusively proved to be entirely without foundation, though the fact that it gained currency and credence illustrates the mystery which surrounds the 'Mormons' and the misconceptions that are current in regard to their tenets and mode of life. Whatever peculiar views this very peculiar people may hold, they have no desire to obtain proselytes by means of abduction."

The so-called "mystery which surrounds the 'Mormons,'" has no

real existence, but arises in the minds of people and papers that do not avail themselves of information that may be depended upon. There is no mystery about the "Mormons," their history, their doctrines or their doings. All has been published repeatedly, but the facts are not accepted or even investigated, while the numerous fictions concocted by their enemies are published throughout the world.

Stories concerning the "Mormons" circulate not only in Europe and America, but even in South Africa tales are told which are received as truth but have no foundation in fact. Here is a cable message which was sent from London to the *South African News*:

"A sensation has been created in America by the arrest of the 'Mormon' Bishop of Wyoming on the charge of polygamy. The 'Mormons' are besieging the gaol and are using firearms freely in their attempt to release him."

Elder Ralph A. Badger, President of the South African mission, thereupon addressed a letter to the Governor of Wyoming, who responded with a reply explaining the facts, from which it appears that the "Mormon" bishop at a town called Lovell in Wyoming was arrested as charged, but that the statement that the "Mormons" were besieging the place where he was confined was absolutely false, and that he had not been placed in jail at all. The Governor said, further, that at the time the Bishop was served with his arrest he was ill and confined to his home, and consequently had not had his preliminary hearing, but that in due time his case would be taken up in regular order by the courts. Also that "it created but little comment and no excitement." Elder Badger afterwards learned of the result of the investigation, which was published in the Salt Lake City papers in the following dispatch:

Lovell, Wyoming.—The case of the State against Bishop Jolly of the "Mormon" Church, who was charged with polygamy, has been dismissed at the request of prosecuting attorney Zearing. The case was brought against Bishop Jolly as spite work, because he had been active in the prosecution of gamblers in this county. It is stated that Bishop Jolly has but one wife, and never had more than one, and the dismissal of the case by the authorities is a complete vindication for the bishop.

All the foregoing particulars were published in the *South African News* of July 27, 1907. This is another evidence of a disposition on the part of respectable public journals to treat the "Mormon" question, as it is called, with some degree of fairness. We hail the change with pleasure, for we are sure that all that is needed to dissipate the falsehoods that are current concerning the Latter-day Saints, or "Mormons" as they are popularly called, is opportunity to present our side of the subject for the consideration of thoughtful people. We know that our cause is just, and that time will vindicate it and chase away the clouds of darkness and error and flood the world with the glorious light of truth.

C. W. P.

LETTER FROM AN ENGLISH GIRL IN UTAH.

A FEW days ago, Sister Mary Ann Oliver, President of Liverpool Relief Society, received the following letter from Sister Annie Dean, who was formerly a member of the Society. Sister Dean was a native of Hertfordshire, where her parents, also her brothers and sisters, at present reside. Being desirous of gathering with the Saints in Zion, she left England for Utah on the 19th of June last. For several months prior to her departure she was employed in Liverpool, and was the first and only "Mormon" girl to leave this city for Utah during the past year. Sister Dean writes:

"To the president, officers and members Liverpool Relief Society: My Dear Sisters:—It gives me much pleasure to sit down to write to you. I would like to write a personal letter to each of you, but as that would require a great deal of time, and entail considerable expense, I have decided to save both time and money and write to you in this way. I know you are all anxious to hear how I am getting on in this new country. I am very, very happy, and have no desire whatever to return to England, although I am proud of the land of my birth, and hope to be able to pay it a visit some time in the future. This is a lovely country, with majestic, snow-crowned mountains and broad, fertile valleys. It seems to be Zion, indeed. I am in Oregon at present, the family in which I am employed having come here from Salt Lake City to spend the summer months. This is an ideal place, as pretty as a picture; it is away from the noise and bustle of the world, a place where one can rest in peace.

"Salt Lake is, indeed, a beautiful city. Here stands the great, majestic temple, raising its spires to heaven, a monument to the faith and works of the Latter-day Saints. When in Salt Lake, we live adjacent to the Temple, and I am able to look out of my window upon the grand, inspiring structure. No other building has impressed me as has the Temple, and I am sure you will say the same when you see it (for I hope to meet you all some day in this choice land). I have had several conversations with Brother George Hughes, and he, like myself, feels happy and contented. He is looking forward anxiously to the time when he will be joined by his parents, and his brother and sisters. I have met many kind friends here, who have taken pleasure in initiating me into the ways and customs of the American people. I am in love with the country and the people. But I miss your association very much, far more than I thought I would. I think often of the interesting meetings we had in Liverpool, and I wish it were possible for me to drop into your meetings once in a while and enjoy myself with you. I hope the meetings have not lost any of their interest, and that the Saints are all united and happy.

"I take this means of thanking all the members of the society for

the beautiful autograph album presented to me when leaving. I take it up quite often and read the inspiring sentiments which it contains. I hope to profit by them.

"May the Lord bless and protect you all, and open up the way that we may meet again in Zion, is my earnest prayer.

Your sister in the Gospel,

ANNIE DEAN."

MINUTES OF THE NEWCASTLE CONFERENCE.

THE annual Newcastle conference was held in the Cleveland Hall, Newport Road, Middlesboro, on Sunday, August 25th, 1907. There were present: President Charles W. Penrose of the European Mission, Sister Romania B. Penrose of the General Board of Relief Societies, President Judd and twenty-three traveling Elders of the Newcastle conference.

After singing and prayer, President Judd extended a kindly welcome to all present and prayed for the blessings of God to rest upon the meetings. He then read the statistical report for the past nine months, after which the general and local authorities of the Church were unanimously sustained.

During the passing of the sacrament, an appropriate hymn was sung. Elder Herbert Owen spoke briefly on the necessity of observing the Sabbath day and keeping it holy, also upon the sacrament. Elder Ralph Harker reviewed briefly the life of Joseph Smith and the early history of the Church.

President Penrose then addressed the conference. Sickness and disease, he said, are brought upon people because of the transgression of law. The Lord has given revelations in these days by the observance of which the Saints can preserve themselves in health and strength. The sick are not healed simply by the laying on of hands, but through the prayer of faith. Spoke of the judgments of the Lord that are coming upon the earth, and exhorted the Saints to live up to the requirements of the Gospel.

The afternoon session convened at 2:30. The first speaker was Elder Walter Cox, Jr. He proved by the Scriptures the essentiality of water baptism, also the baptism of the Holy Spirit, without which no man can enter the kingdom of God.

"The Apostasy from the Gospel of Jesus Christ," was the subject treated by Elder Archie L. Stokes, after which Miss Lilliveich of West Hartlepool sang "The Holy City."

President Penrose then delivered a very interesting discourse on the first principles of the Gospel, emphasizing the necessity of good works as well as faith. Showed also the necessity for a man to possess Divine authority in order for him to preach the Gospel and administer in its ordinances. That authority could be obtained only by revelation. Apostles and prophets are needed as much

to-day as in any former dispensation. Satan had always directed his strongest powers against the prophets and the people of God.

The evening meeting commenced at 6:30. There was a large attendance, many visitors being present. Elder Edward S. Rich described the organization of the Church of Christ. The Church of Jesus Christ of Latter-day Saints is organized after the primitive pattern—with apostles and prophets, and other inspired officers, Jesus Christ being the chief corner stone.

Elder Walter M. Jones discoursed for a short time on the divine authenticity of the Book of Mormon. Showed that its coming forth was in fulfillment of Bible prophecies, and that its doctrines are in harmony with those of the Bible.

President Penrose said that God is the author of all truth, both scientific and religious. We are living in the greatest of all dispensations. More light and truth have been revealed in these last days than in any other period since the creation. It is not unreasonable to believe that God would reveal Himself in the present age as well as to people in olden times. Many revelations of the Lord have been lost. There are many books mentioned in the Bible that are not found therein. Bore a forceful testimony to the truthfulness of the Gospel, and to the mission of the Prophet Joseph Smith.

President Judd thanked all present for their attendance and for the interest they had manifested in the services. Bore testimony to the truth of "Mormonism."

After the evening meeting Sister Penrose met with the sisters of the Stockton branch, and gave them instructions preparatory to organizing a Relief Society in that town.

On Monday morning President Penrose met with the Elders in Priesthood meeting, listened to reports, answered numerous questions, and gave much valuable instruction.

Sister Penrose held a meeting on Monday afternoon with the Middlesbrough Relief Society, and with some of the brethren went to West Hartlepool Monday evening, and organized a Relief Society there.

WILLIAM A. LUND, Clerk of Conference.

FROM THE MISSION FIELD.

Departures.—Elder James M. Cook of the Nottingham conference, and Elder Abraham H. Cannon of the Netherlands mission, sails to-day per s.s. *Canada*. With the Elders are twenty-four emigrating Saints. The company is in charge of Elder James M. Cook, Elder Abraham H. Cannon being his assistant. Elder Adolph M. Nielsen of the Scandinavian mission also sails this afternoon per s.s. *Cedric*.

Sunday School Outing.—Wednesday afternoon, the 14th inst., the South London Sunday School went on an outing to Brockwell Park. The Saints were accompanied by a number of friends, and a most enjoyable time was spent. Sports and games of various kinds were indulged in by the younger members of the school, after which all sat down and partook of excellent refreshments, supplied by a number of the sisters. All returned to their homes well pleased with the trip.

London Conference Notes.—President Soren Peterson sends us the following items: "I have just returned from Tunbridge Wells, where two Elders are now comfortably located. There is but one Latter-day Saint in that town, and when we called on her this morning and told her that two missionaries had been appointed to labor in Tunbridge Wells, she burst into tears. 'Do you know,' she said, 'I have prayed earnestly to the Lord for several days to send His servants back here. See how He has answered my prayers.' We felt that we had been inspired by the Spirit of the Lord in sending the brethren to labor in that district. The Elders in Brighton have at last succeeded in getting a hall in which to hold meetings. In every part of the London conference prospects for the future look bright and encouraging, for which we give praise to God."

Baptisms.—On July 30th last three converts were baptized at Plymouth, (Bristol conference). The ordinance was performed in the sea, Elder George A. Anderson officiating.

Elder A. E. Jordan reports that another member has been added to the little flock at Portsmouth (London conference). The baptism was performed on the 21st inst., in Portsmouth harbor, Elder Joseph F. Barker officiating. He adds: "The Lord is blessing our labors, and with His help we hope to perform a good work in the future."

A baptismal service was held in Wigan on Sunday, the 25th inst., when five members were added to the Church. Elder Le Roy H. Bywater officiated. The Elders in Wigan report that they are meeting with success, and that they expect to have another baptism in a few weeks.

Two converts received the ordinance of baptism at the hands of President Walter A. Dimond, at the Swan Baths, Norwich, on Sunday, the 25th inst.

A baptismal service was held on Sunday morning, August 25th, 1907, at the Corporation Public Baths, Hanley (Birmingham conference). A large number of Saints and friends assembled to witness the ceremony. President William E. Corbridge conducted the service and gave some very good instructions to the new converts. Seven persons were then baptized, Elder William T. Hadley officiating. Confirmations took place at the afternoon meeting.

Through Cheshire Without Purse or Scrip.—Elders James H. Platt and Samuel L. Mills contribute the following:—"The brief account of our trip through Cheshire, without purse or scrip, which appeared in a recent issue of the STAR, was but the beginning of our work, as we had been out two days only at that time, so we send this additional report We traveled one hundred and forty miles, visited many homes and conversed with a large number of the inhabitants. The people of Cheshire were very kind to us and ministered to our wants, and we invoke the blessings of the Lord upon them for the kindness which they showed to His servants. The majority of them seemed to be interested in our message, and listened attentively while we explained the principles of the Gospel to them. We made a number of warm friends, who gave us food, money to help us on our way, and bade us God-speed. We found the Saints who are living out in the small towns, in which there are no Elders at present, feeling well. They were delighted to see us. Of the short time we have been engaged in missionary work, the two weeks we spent in traveling without purse or scrip were the most interesting and profitable. We sold one hundred and fifty books, gave a number away, and distributed over six thousand tracts, mostly from door to door. Owing to the inclemency of the weather we were able to hold two out-door meetings only; but they were largely attended and the good Spirit was present with us. From the experience we have had, we venture to say that Elders would be able to travel through this country without purse or scrip, but in order to do so, genuine humility and implicit faith in God are absolutely necessary."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXIII.—AT THE FEAST OF TABERNACLES.

General reference: John 7.

I. The feast.

1. One of the three great annual festivals. (a) Celebrated in the autumn. (b) Sometimes called "the feast of ingathering," meaning harvest festival.
2. Occupied an entire week. (a) Observed as an eight-day celebration, though but seven days were prescribed. (b) Special ceremonies for different days.

II. Jesus at the feast.

1. His presence in the temple. (a) Surprise of the people. (b) Their diverse opinions concerning Him (John 7: 14, 15; compare Matt. 13: 54; Mark 6: 2, and references thereto.

2. He instructs the people. (a) The Father's doctrine (John 7: 16; compare 3: 11; 8: 28; 12: 49; 14: 10, 24). (b) A proclamation on the great day of the feast: "If any man thirst let him come unto me and drink" (John 7: 37; compare 6: 35; 4: 14).
3. His arrest attempted. (a) Opposition of the rulers. (b) Failure reported. (c) The excuse—"Never man spake like this man" (John 7: 46; compare Matt. 7: 29).
4. A solitary defender. (a) Nicodemus protests against judgment without trial. (b) He is ridiculed and silenced (John 7: 50-53; compare 3: 2). (c) The false argument "Out of Galilee ariseth no prophet" (see John 7: 41; compare 1: 46).

Note that Jonah, Nahum, Hosea and other prophets were Galileans. Some modern Jewish scholars claim scriptural proof that the Messiah must come from Galilee (read Isa. 9: 1, 2).

BROKEN SHRINES.

I once possessed an ornament of gold,
A fragile little thing some skilful hand
Had fashioned like a heart; at each demand
Of careless touch 'twould bend; this manifold
And constant stress it bore, till lo! behold,
The delicate design could not withstand
Another touch, and broke! In all the land
Can naught restore it as it was of old.

I had a friend whose heart as pure and true
As beaten gold I oftimes willful bent
By careless act or word unkindly spoken;
Till like the ornament of gold I knew,
And by some deed that I so little meant,
Beyond all remedy it now lies broken!

SELECTED.

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